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**SHEKEL**



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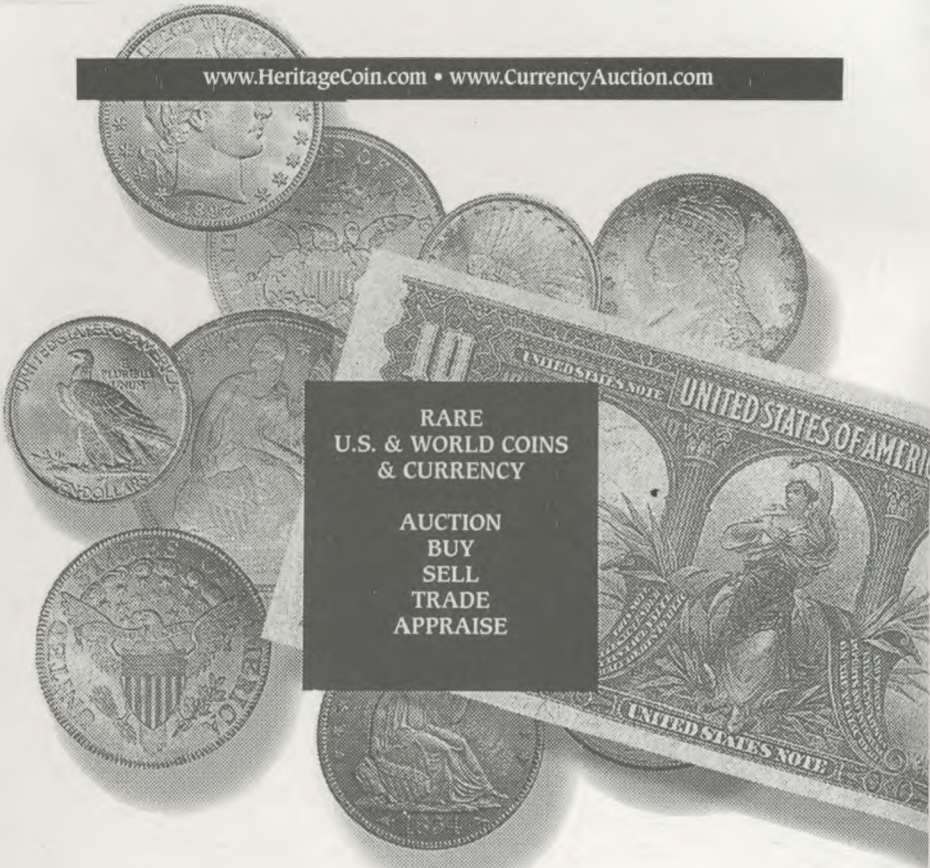
VOLUME XXXVI

No. 5

SEPTEMBER-OCTOBER 2003



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**VOLUME XXXVI NO.5 (CONS. #192)**

**SEPTEMBER-OCTOBER 2003**

**EDWARD SCHUMAN, EDITOR**

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# **AMERICAN ISRAEL NUMISMATIC ASSOCIATION**

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

## **Annual Membership fees:**

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

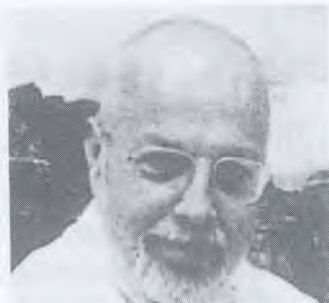
Send all remittances, change of address and correspondence  
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## President's Message

By Mel Wacks



Our hobby offers many dividends eg. learning about history, art, religion, geography; having fun, sharing with our family, and especially making friends. Friends we meet at local clubs, friends we see perhaps once a year at conventions, and many friends that we talk to on the phone, e-mail, write letters, etc.

Some of my good friends I have never even met ... but they write a nice note when placing an order or renewing their membership. I always tell my long-distant friends that if they are ever visiting the Los Angeles area they are invited to visit me and shmooze or have a kosher meal.

AINA members all have a fellowship of similar interests, and I feel that every member is a friend. Feel free to contact me if I can ever be of assistance - to answer a question about a coin or medal, to give advice about disposing of a collection (by selling, auctioning or contributing), or anything else. And as a friend, you have a standing invitation to visit whenever you are going to be in my neck of the woods.

Speaking of friends, I have just lost a good one. So has our hobby. Murray Singer was one of the founders of the Israel Coin Club of Los Angeles and the Israel Numismatic Society of Los Angeles. He was also active in many other Los Angeles area coin clubs and regional numismatic organizations. Murray was knowledgeable, friendly and a real mensch. He will be greatly missed. I join with all of the members of AINA in sending heartfelt condolences to his wife Syd, who also played a key role in Los Angeles area coin clubs.

Your friend,

A handwritten signature in dark ink, appearing to read 'Mel', written over a light-colored rectangular background.

P.S. I was getting so much spam (junk mail) that I have changed my e-mail address. In the future please contact me at [numismel@aol.com](mailto:numismel@aol.com).

## The Editor's Page

By Edward Schuman



This has been a rather hectic time in the Schuman household. Your editor is slowly recovering from a series of illness which has greatly diminished my energy and spirit. However I am slowly regaining my strength and recovering for which we are eternally grateful.

We were able to attend the American Numismatic Association annual convention in Baltimore. My wife Florence assisted Lydia Van Grover in the operation of the Israel Government Coins and Medals booth. The Israel Government was a participant in the Passport Book program in which collectors purchased a passport then went to every mint for the appropriate coin and passport stamp. The I.G.C.M./A.I.N.A. general membership meeting was fairly well attended and the latest news from the IGCM was presented by Raphael Jehudai, the new managing director, assisted by Yousef Attali. An outline of new issues was presented together with the approximate dates of issuance.

A.I.N.A. board members J.J. Van Grover and Bill Rosenblum presented a rather upbeat view of the Israel Coin market. The driving force is in Israel and is collector driven. J.J. Van Grover specifically cited the extremely low miniscule mintages for some issues. A lively discussion followed with comments by Mel Wacks. The collation for this event was supplied by A.I.N.A.

The A.I.N.A. director's meeting consisted of President Mel Wacks, Florence Schuman, J.J. Van Grover, Bill Rosenblum and your editor. A.I.N.A. Member Marc Randolph, winner of the Sylvia and Ben Odessor award for the best Judaica article in the SHEKEL for 2003 was allowed to sit in on the meeting. He has been appointed the A.I.N.A. legal advisor and his expertise in these matters is welcomed. It is the intention of the board to ultimately include Marc in with the A.I.N.A. leadership. Young people, with fresh ideas are needed by A.I.N.A.

This issue contains several "meaty" articles and the initial installment of a new series on Jewish Paper Money issued in Russia. We hope you enjoy reading this issue.

ED



# ANTI-COUNTERFEITING POINTS ON THE 1948 FRACTIONAL TREASURY NOTES

By Samuel Halperin

Five months after Israel's Proclamation of Independence, the Treasury of Israel responded to a severe shortage of small metal coinage, formerly minted by the British Mandatory Government. In October 1948, over the signature of A. (for Eliezer) Kaplan, Israel's first Minister of Finance or Treasury, fractional notes in denominations of 50 and 100 mils were issued on unwatermarked paper. Otte Wallish hastily designed the currency with a reverse design of the 6th Century C.E. mosaic synagogue floor at Kibbutz Beit Alpha.



This design led many users to term them "carpet notes." E. Lewin-Epstein Ltd., a private Tel Aviv printing firm (55, Nahlat Benyamin Street, P.O.B. 1914), was given the contract by the Government Printer for production of this official legal currency in its Bat-Yam plant.

Although, according to Sylvia Haffner, 1,643,000 notes of the 100 mils (one-tenth of a Palestine pound) and 500,000 of the 50 mil notes were issued, uncirculated notes are today quite scarce. All these notes were officially withdrawn from circulation on March 27, 1952, but apparently still remain legal tender. Metal coins in prutot and, later, agorot denominations henceforth became the accepted medium for all small transactions in Israel.

Recently, this author obtained a photocopy of an E. Lewin-Epstein memorandum on letterhead dated September 3, 1948 (written in the European style, 3/9/48). Titled simply "Currency," the entire memorandum intended to foil possible counterfeiting follows:



OFFSET-PRINTING ON PAPER AND TIN • PHOTO-LITHOGRAPHY • GOLD LACQUERING  
OFFICE: TEL-AVIV (PALESTINE), 55, NAHLAT BENYAMIN ST. • P.O.B. 1914 • PHONE: 2392 • CABLE: OFFSET

YOUR RE:

YOUR LETTER

OUR RE:

DATE 3/9/48

### Currency.

#### Security Points.

On the reverse side security has only been made in the Yellow background. It is identical in both the 100 and 50 notes.

1. The top left-hand vase bears two upright white strokes in each of the upper curls.

2. The right-hand vase has one horizontal stroke in each of the lower curls. (white)

3. The first flower shaped ornament appearing above the guilloche on the right of the bank-note has a white square around the small cheek pattern

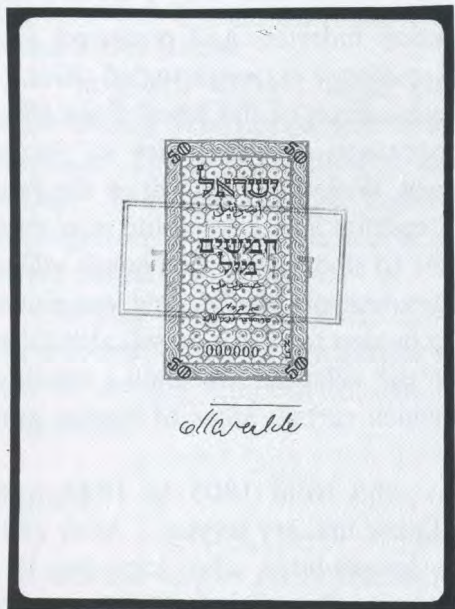
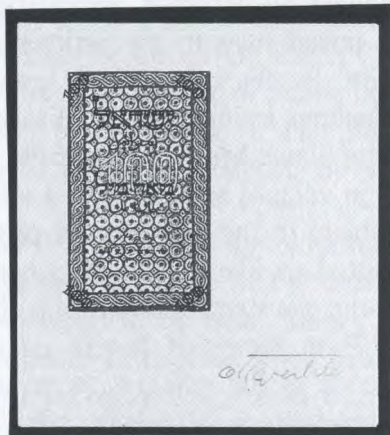
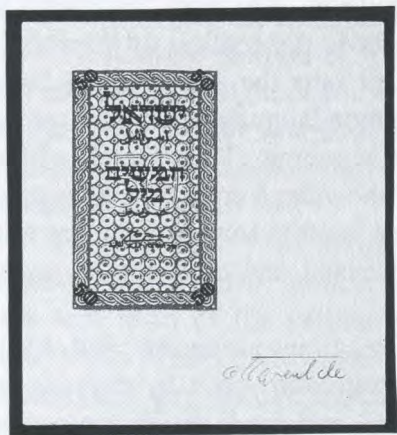
4. The second flower shaped ornament above the guilloche on left hand of the note has the line raster running in a contrary direction to the general background.

A handwritten signature or set of initials, possibly 'QJ', is written in the bottom right corner of the page.



In a recent SPINK catalog there were listed four government issued proofs of the 50 and 100 mils notes. The smaller format 50 mils was printed on thick paper in green and white. Issued color is brown. The smaller format 10-0 mils is printed on thick paper in brown. Issued color is green. Neither has serial numbers.

The larger format 50 mils is printed in orange-brown on a white card. Serial number 0000000. There is a rectangular handstamp across the face of the note. The larger format 100 mil is similarly printed on white card, serial number 000000 and has a similar handstamp cross the face of the note. These proofs are extremely rare and expensive.





# RUSSIAN JEWISH PAPER MONEY

Since the Middle Ages the presence of Jews was not tolerated in the Russian Empire. Jews were considered the enemy of Christ by Orthodox Christianity and believed to aspire at converting Christians to Judaism. The Czars, in their role as Protectors of the Faith, regularly refused permission even for Jewish merchants to enter Russia.

After the partitions of Poland, several hundred thousand additional Jews became incorporated into the Russian Empire. The Russian government immediately perceived them as "the Jewish Problem," either to be solved by enforced assimilation or expulsion. The first "problem" the Jews posed was to the nationalist or panslavic conception of the Russian Empire. In this conception, Jews did not fit into the aim to form "of all nationalities a single people" based on "common language, common religion and the Slavic Mir." The second issue was economic. The majority of Jews lived in villages and fulfilled a vital role in the village economy. This posed a problem to the feudal order of the Empire, as free townspeople were not permitted to live in villages where both the land and the people - serfs - were the private property of the nobility.

Both issues of Jewish cultural and religious autonomy and Jewish residence in the villages, were addressed time and again by degrees and counter-degrees. However, both "problems" remained largely unresolved throughout the 19th century. Jews resisted assimilation into a society that would only accept them if they renounce Judaism, and preferred their traditional village existence above forced residence in overcrowded cities.

In his "Statute Concerning the Organization of the Jews" from 1804, Czar Alexander I was the first to formulate a dual policy of forced assimilation and expulsion from the villages. With the idea to draw the Jews into the general stream of economic and cultural life, Jews could now enter public schools for the first time. In order to undermine the Jewish village economy, Jewish residence in the villages was prohibited, and expulsions began soon afterward. Jews were also forbidden to distill or sell alcohol to peasants, or continue leasing activities in the villages. And thus a situation existed with the Pale of Settlement, in which certain areas of Russia were off limits to Jewish residence.

Sons of Russian private soldiers who from 1805 to 1827 were educated in special "canton schools" for future military service. After 1827 the term "cantonists" was applied also to Jewish boys, who, according to a statute issued Sept. 7, 1827, were drafted to military service at the age of twelve and placed for their military education in cantonist schools of distant



provinces. The sons of Jewish soldiers were at this period regarded as government property and were educated for military service by the authorities, who, during the reign of Nicholas I. of Russia, had a special regard for the Jewish cantonists, as it was easier to convert them to the Greek Orthodox Church than it was to convert their elders, whose religious principles had been firmly established. The best method to obtain this result was to take them far away from their birthplace so that they could forget their religion and be unprotected against the missionary propaganda of the officers of the army. Eye-witnesses have many times described the inhuman tortures endured by these innocent conscripts and as the root of the evil did not lie in the corruption of subordinate authorities, but in the legislative administrative system, complaints were of no avail.

This severe method of forcing Jews into the Greek Orthodox Church was criticized throughout Europe; and owing to the force of public opinion the cantonist school was abolished in 1857 by Alexander II. The plight of Russian Jews remained one of hardship and cruel existence up to the Russian Revolution.

From 1917 to 1921 during the period of the Russian Revolution there appeared a number of new forms of payments. Because of the changing back and forth of the various governments due to the war, money with value today was worthless tomorrow. In order to provide some financial stimulus for day to day transactions local currency was issued by many municipal governments, religious organizations, mutual aid societies and trade unions among others. This currency tended to circulate in the area in which it was issued.

In towns where a larger populations of Jews lived, in many cases paper money was issued with Hebrew or Yiddish in addition to Russian language. The denomination in which it was issued was also subject to change. This rare "Jewish Paper Money in Russia" has been recently cataloged by Dimitri Kharitonov with the help of the collections of several astute collectors.

In past issues, the SHEKEL has touched upon this subject but with the information and photographs from the new book an expanded series will be printed entitled Russian Jewish Paper Money. This is the first installment.

## MINSK

Of the history of its Jewish community very little is known. In 1576 King Stephen Bathori granted the Jews of Minsk the privilege of engaging in trade or commerce of any kind. At the end of the sixteenth century the



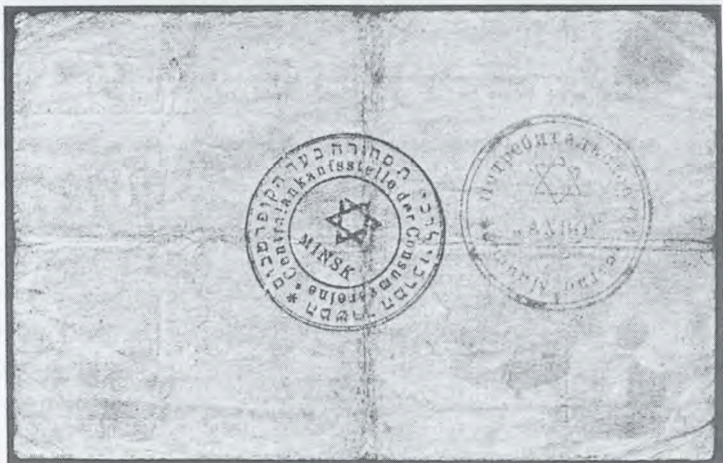
Minsk Jews, sharing the lot of their brethren in other parts of the country, were expelled from Lithuania. In 1606, however, Jews are again found in Minsk, owning shops. In 1625 the Jews were granted permanent possession of the tracts of land occupied by the synagogue and the cemetery. Subsequently they permitted them to own stores but they were not allowed to build houses.

On Jan. 1, 1896, the Jews of Minsk numbered 43,658. There were about forty synagogues and numerous houses of prayer. Five of the synagogues belong to the Jewish community, the others being controlled by separate congregations or belonging to private individuals. Among the numerous yeshivot the more important are: Blumke's yeshibah, the Little Yeshibah, and the yeshibah at the Synagogue of the Water-Carriers. In 1879 a Jewish trade-school was established in Minsk with locksmiths' and carpenters' departments; instruction was offered also in general subjects, in Hebrew, and in religion. In 1885 the school had 112 apprentices, and it expended 5,912 rubles. The Jewish hospital, founded in 1829, had accommodations for seventy patients and its expenses amounted in 1885 to 8,068 rubles. The Jewish poorhouse, with eighty beds, had an expenditure of 5,356 rubles in the same year. There are many charitable associations, of which the more important are: a society for the assistance of students of the Talmud, with an expenditure of 3,000 rubles (1885); a society for the assistance of indigent sick, with an expenditure of 1,500 rubles (1885); and a society (founded about 1820) for the distribution of bread among the poor, with an expenditure of 3,310 rubles.

A 50 kopeck, one, three and five ruble notes were issued by the Minsk United Cooperatives which certified that the bearer could get the amount in goods from any of the member cooperatives. The uniface notes were printed in Hebrew only. Two ink seals are on the back of the note are in Russian and Hebrew texts.









## **When Camels Fly : The Levant Fair of 1934, Tel Aviv**

Among the instruments that facilitated the diffusion and reception of Modern Movement's ideas were great public events such as international exhibitions. Inspired by the model of other contemporary exhibitions, such as Stuttgart Fair in 1927 and the Stockholm Fair 1930, the Tel Aviv Levant Fair emerges as the single most significant development that consolidated the triumph of the architectural avant-garde in British Mandate Palestine.

Tel Aviv has been the location of international fairs since the thirties. On April 7, 1932, Tel Aviv inaugurated its first international fair. The ceremony was held in the presence of the British High Commissioner, members of the diplomatic corps, Mayor Dizengoff, and dignitaries. 23 countries took part in the fair, which lasted three days and included orchestras, dances, plays and films. On the occasion of the fair, the leaders of the city announced the designation of a 100-dunam area in north Tel Aviv as a permanent fairground.

Celebrating the 25th Jubilee of the foundation of Tel Aviv in 1934, the fair became an official enterprise. In that year the Levant Fair was transferred from its former provisional site to new grounds on a peninsula limited by the Mediterranean, the Yarkon River and the city itself. This new location acted as a catalyst to the northward development of Tel Aviv, linking the exhibition's entrance plaza with two future main urban arteries, Dizengoff and Ben Yehuda Streets.

A team of young architects and designers was entrusted with the planning of the exhibition. Architect Arie Elhanani was appointed to head the project and its focal point, the Pavilion of Nations. Foremost amongst them were two female architects, Genia Averbuch and Elsa Gidoni, as well as Josef Neufeld and Arie Sharon, both of later international fame. Architect Richard Kauffmann was appointed to plan the Home Produce Palace. He also prepared the master plan for the organization of the Fair grounds along an axial scheme. However, the buildings housing national pavilions of over twenty European and Middle Eastern countries were - without exception - uncompromisingly modern, some of them the most outstanding expressions of the Modern Movement in the country.

The Levant Fair was one of the agents that drove Modern architecture in Palestine from the intellectual avant-garde into the acknowledged mainstream. The enthusiasm that the exhibitions caused spread, and included in its wake the eager acceptance of the new architecture by the public, beginning the transformation of Tel Aviv into the 'white city' that several Modern Movement historians consider unique.



Used as an army camp during World War II, the site and its buildings fell quickly into disrepair. Dereliction has increased with the passing decades. Nowadays, the premises accommodate small industries and makeshift workshops. Belatedly, voices are being heard demanding an overdue conservation and rehabilitation plan.

The idea for the Flying Camel, the logo of the Levant Fair, came from a derogatory remark made by the Arab mayor of Jaffa. He had apparently derided his Jewish colleagues as dreamers, saying that they will have a fair when the camel grows wings. The fair became a reality and the camel was emblazoned with wings, proof of a dream come true.

There have been several medals issued commemorating the fairs. A small medal, mounted as a pin commemorates the 25<sup>th</sup> Anniversary of the 1934 Levant Fair with Hebrew and English inscription: Tel-Aviv 1909-1934 Levant Fair, with the flying camel and Tel-Aviv logos. The 1936 medal is 69mm, made of bronze. The circular inscription reads Levant Fair Tel Aviv 1936 in both Hebrew and English. A winged camel flies over the city. In 1968 an international trade show was held in Tel Aviv. The medal obverse features the flying camel soaring over the world. The reverse shows 1968 Foire de Tel-Aviv ( Fair of Tel-Aviv) and also the 20<sup>th</sup> Anniversary logo of the State of Israel.





## Email Inquiry from Israel

This medal or token is unknown to me. I am just back from the weekly meeting of our local Tel Aviv coin club, and I showed the scan to some fellow club members, who don't know this piece either. In any case, it commemorates 14th May 1948, the day Israel declared its independence.

On the side with the seven-branched candelabrum (Israel's State emblem - the Menora), in the left Star of David is written the year 5708 in Hebrew characters (1948). What is written in the right Star, I cannot read, because it is blurred. 'Israel' is written in both Latin and Hebrew characters. On the side with the women figures is written: Top - "Our longings are for peace" (freely translated). Bottom - 'Israel'.

Two interesting features: First, the date is written 14. MAI 1948. Look at the dot behind the 14. This is exactly the way you write it in German, with a dot after the number. So it might have been issued in Germany. Second, I get the impression that the designer or engraver had little or maybe no knowledge of Hebrew. All over the medal, the Hebrew letter H is also used where the letter CH (pronounced like the German CH in ACHT (eight) should have been written. These are two entirely different letters, but for a non-Hebrew reader they may look a little bit similar.

What we don't know is when it was issued. Was it issued soon after 14th May 1948, or much later to commemorate a round anniversary of independence. Maybe the clue can be found in the Star on the right, but I can't decipher it on this scan.

I have a suggestion: Write an e-mail to Ed Schuman of AINA (American Israel Numismatic Association), give a description of the medal and send him a good scan. Ask him if he would be willing to publish your query in 'The Shekel', the bi-monthly magazine of our organization. Maybe some member knows something about this item.

Pinchas Bar-Zeev





# **Medals Commemorating the Warsaw Ghetto Uprising, on the Occasion of its 60<sup>th</sup> Anniversary**

**Marc A. Randolph, Esq.**

During the Nazis' attempt to exterminate all of the Jews of Europe under the cover of the Second World War, despite the German Army's vastly superior power, many Jews in ghettos across Eastern Europe organized resistance against the Germans and armed themselves, to the meager extent possible, with smuggled and homemade weapons. The most famous attempt by Jews to resist the Germans in armed fighting occurred in the Warsaw Ghetto in Poland.

This year represents the 60<sup>th</sup> anniversary of the heroic events that took place in what has come to be known as the Warsaw Ghetto Uprising. Many medals have been issued to commemorate this unprecedented event in Jewish history. This article details those medals from the author's personal collection.

In the summer of 1942, from July 22<sup>nd</sup> through September 12<sup>th</sup>, in what came to be known as the Great Deportation, approximately 300,000 Jewish residents of the Warsaw Ghetto were deported from Warsaw to the gas chambers at Treblinka. As the reports of these German atrocities filtered back to the remaining residents of the Warsaw Ghetto, a small group of mostly young Jews decided to fight rather than be deported to what they had realized would be their death.

While several different resistance groups were formed, based mainly on the political parties to which the Jews belonged, the largest and most effective organization was known as the ZOB, for the Polish name *Zydowska Organizacja Bojowa*, which means, Jewish Fighting Organization. The ZOB was led by the youthful Mordechai Anielewicz. It issued a proclamation calling for the Jewish residents of the Ghetto to resist going to the railroad cars that would deport them to Treblinka, and to their deaths.

In January of 1943, members of the ZOB went beyond simply encouraging Jewish residents of the Ghetto to not turn up for deportation, as was required by the Germans. The ZOB began attacking German troops as they attempted to round up Ghetto inhabitants for deportation. The fighters used their small supply of weapons that had been smuggled into the Ghetto at great cost, or that had been homemade in the Ghetto itself. After a few days of the unexpected resistance, the German troops retreated.

Zivia Lubetkin, one of the founders of the ZOB and a participant in the Warsaw Ghetto's January uprising recalled in her book, In the Days of



Destruction and Revolt, “We fought with grenades, guns, iron rods and light bulbs filled with sulphuric acid. . . For a few minutes we were intoxicated by the thrill of the battle. We had actually witnessed the German conquerors of the world retreat in fright from a handful of young Jews equipped only with a few pistols and hand grenades.”

The ZOB knew the Germans would return. The only question was when. For the 50,000 Jews who remained in the Ghetto, the decisive answer came on April 19, 1943, the eve of Passover. This time, German General Jürgen Stroop, who had been ordered by Hitler to liquidate the Ghetto, returned with well-equipped German troops, expecting armed resistance upon entering the ghetto. The ZOB provided just such resistance.

Outgunned by the Germans, the poorly armed Jewish fighters--about 700 to 750 strong--had no illusions about defeating Stroop. Amazingly, the Germans once again fell back at first as the limited store of Jewish guns, grenades, and Molotov cocktails brought fear and death to the German invaders.

Unfortunately, once again, the reprieve was temporary. The Germans then set fire to the Ghetto. Despite the Ghetto burning all around them, still the ghetto fighters resisted. Not until May 16 could Stroop report that “the Jewish Quarter of Warsaw no longer exists”. Of the more than 56,000 Jews captured by the Germans, approximately 7,000 were shot and the remainder were deported to killing centers or concentration camps across Europe.



The above medal was issued in 1993 in Poland to commemorate Mordechai Anielewicz, one of the commanders of the Warsaw Ghetto Uprising, and the 50<sup>th</sup> anniversary of the Warsaw Ghetto Uprising. It was issued in bronze and is 70 mm in diameter.

Mordechai Anielewicz was born into a poor family in Warsaw in 1919. After finishing secondary school he became an active Zionist (in *Hashomer Hatzair*), and from 1940, an underground activist. He fled Warsaw in September 1939 and was briefly imprisoned by the Soviets before returning to the capital. Increasingly he concentrated on turning youth movements in the Ghetto into an armed resistance movement, and was one of the founders of the Jewish Fighting Organization (ZOB).



Because his underground work involved his visiting groups in various Polish cities, he was absent from the Ghetto during the Great Deportation. This gave him a more positive outlook than his *ZOB* colleagues, who had seen much of the Ghetto's population murdered without being able to do anything to intervene.

Anielewicz was appointed commander of the *ZOB* in November 1942. He played a dynamic part in preparing for the Ghetto Uprising. Emanuel Ringelblum (the noted Ghetto historian) described him as "the soul of the organization, one of its most devoted workers." Anielewicz committed suicide at the young age of 24, along with his wife and many of his staff, in the besieged *ZOB* headquarters bunker at 18 Mila Street on May 8th 1943, when the Germans had begun burning the buildings located on top of the bunker. By early 1944 he had been posthumously awarded the *Virtuti Militari*, the Polish military cross, by the Polish government-in-exile in London.

The obverse of this high relief medal has a front facing bust of Anielewicz in the right field, with "MORDECHAI ANIELEWICZ" curved around the bottom right-hand rim. There is a menorah in the left field with the dates 1919-1943 (his birth and death dates), and with a star of David, above the menorah. The nine branched menorah was chosen because of its symbolism of the Maccabees' analogous courageous struggle against the Hellenistic Syrians. The interlocking triangles forming the star of David are placed in the position of the Shamash candle of the Chanukiah. Columns of smoke are rising from the top of each number in the dates and from the star, representing the burning of the Ghetto, which ultimately proved to be the only way for the Germans to defeat the valiant Jewish fighters. The background of the medal is made to represent the brick walls of the Ghetto.

The reverse has a right facing portrait of a ghetto fighter dancing. Above the portrait are the dates "1943-1993". Curved around the left rim, "POWSTANIE W GETCIE" (Ghetto Uprising) and curved around the lower right rim, "WARSZAWSKIM" (Warsaw). The background of the medal is made to represent the burning of the Ghetto.





The above medallion was issued in 1951 by Kibbutz Yad Mordechai, to mark the dedication of the first monument built in Israel to commemorate the Warsaw Ghetto Uprising. The medallion was stuck in brass, is 35 mm in diameter and has its original loop. The obverse of the medallion depicts Kibbutz Yad Mordechai's monument to Anielewicz and is inscribed in English and Hebrew, "Yad Mordechai" curved around the upper rim. Inscribed in Hebrew, curved around the lower rim, is "The Monument". The reverse shows an Egyptian tank that was stopped at the Kibbutz fence during the fighting for the Kibbutz in 1948. Curved around the upper rim in English and in Hebrew is "Yad Mordechai". Curved around the lower rim in Hebrew is "Tank Minhada".

The monument depicted on the obverse sits on the grounds of Kibbutz Yad Mordechai, which is located south of Ashkelon and is named after Mordechai Anielewicz. The Kibbutz was the scene of fierce fighting during Israel's War of Independence in 1948. After several days of fighting the vastly larger Egyptian Army, the defenders of the Kibbutz were forced to withdraw from the Kibbutz. The Egyptians destroyed the Kibbutz, which was re-captured by the Israelis six months later and rebuilt.

The monument is a sculpture of Anielewicz designed by Natan Rappaport. It was placed in a grove of trees on a hill in the center of the kibbutz in 1951. It shows a strong young man, dressed like a kibbutz member, with a look of determination on his face and a grenade in his hand. On a stone plaque beneath the sculpture are Anielewicz's words: *My last aspiration in life has been fulfilled, the self-defense turned into a fact... I am content and glad that I was among the first of the Jewish Fighters in the Ghetto. April 23, 1943.* The monument of Anielewicz sits in front of the Kibbutz's old water tower that was shelled by the Egyptians during the 1948 War. A picture of this monument is shown.



By depicting Anielewicz - who was actually a lean, bespectacled lad - as a strong, young kibbutznik, and by positioning the sculpture in front of the war-damaged water tower, Rappaport makes a connection between the



heroism of the Warsaw Ghetto Uprising and the members of Kibbutz Yad Mordechai, who fought the Egyptian Army against great odds during the War of Independence. In his depiction of Anielewicz, Rappaport was undoubtedly influenced by Michelangelo's David - a symbol of the weak fighting the mighty.



The above medal was issued by the Israel Government Coins and Medals Corporation, Ltd. in 1963 to commemorate the 20th anniversary of the Ghetto Uprising. It was designed by Moshe Zippar and engraved by Kretschmer. It was issued in bronze, tombac and silver and is 59 mm in diameter. The bronze version was issued with several different variations. The bronze medals were minted by the Kretschmer Mint and the Zechovoy Mint. The tombac medals were minted by the Kretschmer Mint and the Hecht Mint. The silver medals were minted by the Kretschmer Mint, the Zechovoy Mint and the Hecht Mint.

The obverse of the medal has the figure of Mordechai Anielewicz with clenched fists and a grenade in his right hand. This figure is based on the Rappaport statue. In the background is a crumbling wall of the Ghetto representing the ruins of the House of Israel. Curved around the right rim is the inscription in Hebrew and in English: "The Ghetto Uprisings – 20th Anniversary, 1943-1963". The reverse has a replica of Kosso Elul's "Eternal Light", burning inside the Memorial Shrine of Yad Vashem. From the eternal light a large flame bursts forth. Around the rim is part of a verse from Isaiah (56:5) "I will give them an everlasting name that shall not be destroyed", in Hebrew and in English.

A series of medals was issued in 1973 to commemorate the 30th anniversary of the Uprising, by the Beit Lohamei Haghettaot, the Ghetto Fighters' House, located in Israel at Kibbutz Lohamei HaGetaot. The Ghetto Fighters' House was founded in 1949 by Holocaust survivors, ghetto fighters and partisans, who settled in the Western Galilee and set up Kibbutz Lohamei HaGetaot on the main road (Route 2) from Akko (Acre) to Nahariya. There is significance in the fact that the Ghetto Fighters' House adjoins the kibbutz; the kibbutz is a living community, reflecting the



rebuilding of Jewish life and faith in the future of the Jewish people after the Holocaust.

Initially the Ghetto Fighters' House functioned as a documentation center. In the 1950's it developed into a museum, a research institute and a center for education. The museum contains permanent historical and documentary exhibitions that deal with three main topics: (1) Jewish life before the Holocaust, (2) the Holocaust period and the fate of the Jewish People; and (3) Jewish resistance and uprising.



The obverse of the medal has a high relief picture of a hand holding a burning torch against the background of the destroyed Warsaw Ghetto, representing the continuing of Jewish life after the destruction of much of European Jewry. Under the picture in Hebrew is "Warsaw Ghetto Uprising". Curved around the upper right rim is "WARSAW GHETTO UPRISING". Curved around the lower left rim in Hebrew and English is "19.4.1943". The reverse has a picture in the center of the main building of the Ghetto Fighter's House. Above the building in Hebrew is "Beit Lohamei Haghettaot". Below the building in Hebrew is "In memory of Yitzhak Katzenelson, For Heritage of the Holocaust and Resistance". Curved around the lower rim is "BEIT LOHAMEI HAGHETTAOT - GHETTO FIGHTERS' HOUSE". Curved around the upper rim, in Hebrew, "27th of Nissan, National Memorial Day for Holocaust and Heroism". The medal was issued in bronze (5000 minted), silver (500 minted), silver-plated and gold-plated.



The above medal was issued to commemorate Zivia Lubetkin, one



of the founders of the Jewish Fighting Organization (ZOB) and one of the commanders of the Warsaw Ghetto Uprising. It was issued in bronze, silver-plated, silver, and gold-plated and is 59 mm in diameter.

Zivia (Celina) was born in 1914 in Beten, in eastern Poland. Zivia at the age of 16 joined Dror, the Zionist pioneering youth movement, eventually becoming a member of He-Halutz and a part of its executive council and was a delegate to the 1939 Zionist Congress in Geneva.

When World War II broke out, she was caught in the Soviet occupied part of Poland, but in 1940 she made her way back to German occupied Warsaw to take part in underground operations. She, like others, chose to return to Poland to share the fate of her people, rather than escaping to Palestine. Her resistance activities began long before armed resistance broke out, with her role as a courier of messages and a smuggler of arms into the Ghetto from the "Aryan side" of Warsaw.

Lubetkin was one of the leaders in establishing the ZOB and the only woman in its high command. She spent the last days of the uprising in the command bunker at 18 Mila Street, and when the Uprising faded out, she escaped with other fighters on May 10, 1943, through the sewers to the Aryan side of Warsaw.

Zivia was among those Jewish resistance fighters who answered the call to join the Polish uprising on the Aryan side of Warsaw in August 1944, fighting alongside those whose indifference to the fate of the Jewish Ghetto fighters played a part in the ultimate destruction of the Ghetto. When the Polish uprising was suppressed by the Germans, she went into hiding until the arrival of the Soviet Army.

After the liberation, Zivia was active in the Briha movement, which facilitated the movement of Jewish Holocaust survivors to Palestine. She herself immigrated to Palestine and was among the founders of Kibbutz Lohamei Hagetaot of which she was a member until her death. She was also among the initiators of the Ghetto Fighters' House Holocaust and Resistance Heritage Museum in the name of Yitzhak Katzenelson (the famous Holocaust poet). She died in 1978.

Upon her arrival in Palestine in 1947, in describing the Warsaw Ghetto Uprising, she stated : "We learned to rely only on ourselves, on us, young people that destiny had chosen to be the ones who would fight for Israel's dignity, our battle.... for we were members of a youth movement. In normal days that alone implied a complete commitment... and now under the circumstances, the only way to express our commitment was to fight for our lives... We are the guardians of our people's dignity, of our pride as Jews and human beings; we are standing up for ourselves, weapons in hand."



In her book, *In the Days of Destruction and Revolt*, she described the motivation behind the ZOB's desire to fight, even knowing they would all most likely perish: "We began searching for ways to organize the defense. This was at the end of 1941 and the beginning of 1942. All our work in the Movement now took on an entirely different nature. If we had previously devoted all our energies to preserving lives and human dignity, and with some success, now we re-channeled all our efforts to the cause of self-defense. We said to ourselves: "We must see the truth of what it is. The Germans want to annihilate us. It is our duty to organize ourselves for defense, and struggle for our honor and the honor of the Jewish people." We were aware of the fact that despite all our efforts we would not be able to save many Jewish lives, but it was clear to us nevertheless, that we could not continue as we had before. We would not go helplessly off to the slaughter. We would no longer die without struggle. We would wage a battle for ourselves, for the Jews in the homeland, for the Jews in the Diaspora.

This conviction was the motivating force behind our self-defense, our approaching battle. Even if we had to pay the price of resistance with our lives, the stakes would be the same for the enemy as well. And if the conscience of the world were not aroused and no friends took a stand on our behalf, we, at least would no longer remain silent. We would actively resist the extermination of our people, and take our toll of the enemy...." (Lubetkin, Zivia. *In the Days of Destruction and Revolt. The Ghetto Fighters' House*, 1981. P. 91.)

The obverse of the medal portrays a high relief bust of Zivia Lubetkin with her name and inscription "A Commander in Warsaw Ghetto Uprising" written both in Hebrew and English to the left and right of the bust respectively. Below the portrait are the dates "1914-1978", the years of her birth and death and "Ghetto Fighter's House" also in English and Hebrew. The reverse shows six Stars of David representing the six million Jews who perished in the Holocaust, a pistol representative of the small arms smuggled into the Ghetto, an open book symbolizing the Jews as the "People of the Book" and the inscription in the upper field in Hebrew and English, "Jewish Women Fighters".

A medal was issued in Poland in 1983 to commemorate the 40th anniversary of the Warsaw Ghetto Uprising. It was issued in bronze and silvered bronze and is 69 mm in diameter. It was designed by Adam Wlodarczyk and was minted by the Ptain Mint in Poland.

The obverse has the word "GETTO" in the center with barbed wire fencing on top and flames climbing to the top of the medal. In the lower right corner are a series of armed Jewish fighters (including an ethereal



looking woman with flowing hair holding a rifle) surging forward. Above the fighters is "WARSZAWA 1943" (Warsaw 1943). The artist's initials, "AW", are located to the right of the Jewish fighters.



The reverse has a picture of the destroyed ruins of the Warsaw Ghetto in the background. The ruins are covered by barbed wire, with a single living branch intertwined with the wire. Embedded in the wire are the words, "40 ROCZNICA POWSTANIA W GETCIE WARSZAWSKIM" (40th Anniversary of Uprising in Warsaw Ghetto). Curved around the lower right rim is "PTAIN - WARSZAWA - 1983".

The next medal was issued in bronze and is 70 mm in diameter. The obverse of the medal has, in its center, a high relief sculpture turned horizontally showing several Ghetto fighters breaking away from the burning Ghetto.



The central figure is based on Mordechai Anielewicz, who is injured and carrying a homemade grenade in his left hand. A young woman behind Anielewicz on his left is carrying a gun. A young woman behind Anielewicz on his right is carrying a baby. The horizontal positioning of the sculpture was used to symbolize the military (although not spiritual) defeat of the fallen Ghetto fighters. On top of the pictures is written in Polish, "POLEGLYM ZYDOM POLSKIM BOHATEROM" (Fallen Jews Polish Heroes). Underneath the picture is written in Polish, "POWSTANIA W GETCIE WARSZAWSKIM" (Uprising in Warsaw Ghetto).



The reverse of the medal has a picture of a wall from the Ghetto on the lower half of the medal. Embedded in the wall are the letters ZOB, the initials of the Polish name for the Jewish Fighting Organization, and the dates "1943" and "1983". Rising out of the wall is a rifle with two flags flying from the top. These flags represent the Jewish Flag and the Polish flag that the Ghetto Fighters flew from the top of the Ghetto as the Nazis were attacking the Ghetto. The Germans viewed the flying of these flags as a major affront to them and sacrificed many soldiers in having them removed. The picture on the obverse of the medal is modeled after the Monument to the Ghetto Heroes, which is located in Warsaw in the Heroes of the Ghetto Square on the site of the Warsaw Ghetto. A picture of this Monument is shown on the front cover.

The sculptor of the Monument was Natan Rappaport and the architect Marek Suzin. The bronze sculpture was cast in Paris. In great irony, the large memorial surrounding the sculpture is made of blocks of labradorite, a stone the Nazis ordered from Sweden in 1942 to construct a victory monument. The Monument was unveiled on April 19, 1948, the 5th anniversary of the Ghetto Uprising. A copy of this monument was erected at Yad Vashem in Jerusalem in 1975-6.

The next medal was issued in 1983 to commemorate the 40th anniversary of the Warsaw Ghetto Uprising on the occasion of a gathering of American Holocaust Survivors. The medal is plated with a gold colored material and is 50 mm in diameter.



The obverse of the medal has a flame, symbolizing the eternal light of the ner tamid, in the center. In English and Hebrew to the left and right respectively of the flame is "REMEMBER 6,000,000". Curved around the upper rim is "FORTIETH ANNIVERSARY WARSAW GHETTO UPRISING". Curved on the lower rim is "1943-1983" with a Star of David on each side of the dates.

The reverse has a picture of a Star of David made out of barbed fencing wire with a living branch growing out of the upper right portion of



the star where the wire has been broken, symbolic of the continued life and growth of the Jews despite the Nazis' attempt to exterminate them. Inset in the star is "TOGETHER FROM HOLOCAUST. . . TO NEW LIFE!". In the upper left field is "AMERICAN GATHERING OF JEWISH HOLOCAUST SURVIVORS". Curved around the lower rim is "WASHINGTON D.C. APRIL 11-14, 1983". The edge is stamped with the number 01038.

The American Gathering of Jewish Holocaust Survivors is an organization that seeks to commemorate the Holocaust and combat anti-Semitism through programs, articles, assemblies, teacher education, and a speakers' bureau. It was established by Benjamin and Vladka Meed, two survivors of the Warsaw Ghetto Uprising, who were committed to finding a record of every Holocaust survivor. In 1981, they began what is now known as the Registry of Holocaust Survivors. The Registry is an attempt to locate and record as much biographic information as possible about Holocaust survivors world-wide. The Registry was transferred to the United States Holocaust Memorial Museum in April of 1993. The Registry database contains information relating to approximately 180,000 Holocaust survivors and their family members worldwide. It serves as a memorial to the victims of Nazism and facilitates contact between survivors and assists survivors and their families in tracing missing relatives.

A medal illustrated was issued in 1993 by the Union of Jewish Combatants in Poland to commemorate the 50th anniversary of the Warsaw Ghetto Uprising. The medal was issued in bronze and silvered bronze and is 70 mm in diameter. The obverse of the medal has in its center a high relief picture showing the starving injured Ghetto fighters in the background based on the Rappaport memorial. Curved around the upper rim, "19 IV 1943 - 19 IV 1993". Curved around the lower rim in Polish and Hebrew, "WARSZAWA" (Warsaw). The reverse has written in Hebrew, Polish, Yiddish and English, "UNION OF JEWISH COMBATANTS IN POLAND".





A medal was issued in 1993 by the World Federation of Jewish Fighters, Partisans and Camp Inmates to commemorate the 50th anniversary of the Warsaw Ghetto Uprising. It was struck by the Israel Government Coins and Medal Corporation. It was minted in bronze (59 mm) and silver (50 mm). 2,943 were issued in bronze and 560 were issued in silver. Each medal is individually numbered on the rim.



The obverse of the medal has in the center, a portrait of a Jewish Ghetto fighter with a rifle in his hands set against a map of the Warsaw Ghetto and a crumbled wall from one of the many destroyed buildings in the Ghetto. In Hebrew and English curved around the upper and lower edges is "WORLD FEDERATION OF JEWISH FIGHTERS, PARTISANS AND CAMP INMATES". The reverse has in English and Hebrew, the inscription "1943 - 1993 / 50 YEARS SINCE THE UPRISING IN WARSAW GHETTO".

A coin was issued by Poland in 1993 to commemorate the 50th anniversary of the Warsaw Ghetto Uprising. The coin was issued in the denomination of 300,000 zlotys and was minted by the Warsaw Mint.





It is made of .999 fine silver, weighs 1 troy ounce and has a diameter of 40 mm. The mintage was limited to 30,000. This coin, along with a coin issued by the State of Israel were the first coins issued to commemorate the Warsaw Ghetto Uprising.

The obverse depicts the crowned eagle of the Polish Republic flanked by the date "1993" with the denomination curved below and the legend, "RZECZPOSPOLITA POLSKA" (Polish Republic) curved above. The reverse depicts 13 arms and hands of adults and children, some with clenched fists and some with open hands, all reaching above a broken wall of the Ghetto. Three of the arms have engraved Stars of David on them. The legend "50 ROCZNICA POWSTANIA W GETCIE WARSZAWSKIM" (50th Anniversary of Uprising in Warsaw Ghetto) is curved around the upper rim. On one of the bricks of the wall are the artist's initials.

Militarily the Warsaw Ghetto Uprising failed. It had not saved the Jews of Warsaw, most of the young fighters had been killed and comparatively few Germans had died at their hands. In some ways it proved that the passiveness of the Jews in 1942 had been less illogical than many think. But symbolically the Uprising was massively important. Some 750 Jewish fighters had driven the Nazis to near panic and then held them at bay for a considerable time. The Uprising wiped away the image of Jews as passive victims and had a great influence on the birth of the State of Israel. It also provided the world with a striking example of resistance against the worst possible oppression.

The above pictured medals are the only medals commemorating the Warsaw Ghetto Uprising we have come across. If anyone has any additional information regarding any of the medals displayed here, or any other medals with similar motifs, please e-mail it to me at [mrandolp@ritter-randolph.com](mailto:mrandolp@ritter-randolph.com) or send it to me at Marc A. Randolph, Esq., Ritter & Randolph, LLC, Attorneys At Law, 105 East Fourth Street, Suite 1200, Cincinnati, Ohio 45202. In addition, we are always looking to expand our collection of Holocaust medals.



# Star of David on Moslem Coins and Banknotes

## By Shmuel Aviezer

Is the Star of David the Star of David?

It is said that King David had the six-pointed star engraved on his shield and that King Solomon etched this symbol on his ring. For long generations a Star of David served as a decoration or an amulet by Jews and non-Jews in many far-stretched regions such as India, Mesopotamia and Britain. In the Middle Ages the Christians adorned their churches and cathedrals with a Star of David. The Moslems believed in its inherent magic force and they dubbed it "Solomon's Seal".

In 1354 the Jewish Community in Prague decorated its chosen flag with a Star of David. Later this symbol was used as a trade mark for Jewish printing houses in Prague, Italy and Amsterdam, and in 1655 the Jewish Community in Vienna stamped it on the Community's seal.

Only in the 19th century, the Star of David was singled out as a Jewish emblem vis-a-vis the Christian cross, and later in that century the Zionist organization adopted it as its symbol. The official flag of the new State of Israel is adorned with it as the official Jewish symbol.

Yet, in the annals of the six-pointed star many communities saw in it mystical forces against evil and had it blended in the decorations of their holy places such as mosques, as can be seen in Spain. (Even as late as these days, in a newly inaugurated Mosque in Granada, Spain, a Star of David can be easily detected in the richly embellished decorations. As regards coins, it is very intriguing to find a Star of David imprinted on coins issued by the Moslem Ottoman Empire. Being a very out-stretched territory, the Ottoman Government, sitting in Constantinople (Istanbul), decided to establish local mints in many parts of the Empire to facilitate supply of coins. These mints were given the privilege to print their names on the coins they produced.

One of these mints was situated in Baghdad, Iraq. Under the rule of Sultan Mahmud the Second (1223-1255 Hijrah; 1808-1839) two interesting coins were struck: The one, in the denomination of 5 para showed on the obverse a dominating Star of David, embracing a crescent and a small star. The reverse read: struck in Baghdad in 1223 Hijrah (1808). (1) " The second coin, also denominated 5 para, had a Star of David filling the whole area in obverse while the inscription on the reverse read: "Struck in Baghdad in 1248 Hijrah (1832). (2)

A most interesting story involved the issue of a new series of banknotes in Iran in 1976. Incorporated in the background pattern of the



front, distinct Stars of David can be easily detected. The public uproar that emerged immediately after the banknotes were introduced into circulation forced the government to withdraw the notes in the first days. All explanations by the authorities, historians and bankers that that symbol is not a Jewish one but a very old Moslem ornament, which Jews dared to "steal", did not convince the enraged public opinion. Within a short time a new issue was put into circulation, in which the stars in the background decorations have now 12 points!(3)

A similar mishap took place in Jordan at the same time when a new series of banknotes also showed a Star of David filled in the decorative structure of the front. Television appearance by a panel of distinguished professors and historians explaining the Moslem tradition of that symbol did not persuade the people and in no time the notes were also withdrawn from circulation.

And a final unusual coin: In the early twentieth century a Star of David appeared on some British West African coins. Yet, it was not intended to be as such. It is assumed that the six points represented the then six British colonies of Cameroon, Gambia, Gold Coast, Nigeria, Sierra Leone and Togo. (4)





## THE ROMANCE OF A PEOPLE

On July 3, 1933, 125,000 people filled Soldier Field to celebrate 3,000 years of Jewish history. The event was called "The Romance of a People," featuring 6,000 actors, singers, and dancers. The elaborate pageant was the Jewish community's moment in the spotlight at the 1933 World's Fair and marked 100 years of Jewish history in Chicago.

From the city's incorporation in 1833, Jews made vital contributions to Chicago's growth. Fleeing the hardships and persecution they faced in Europe, they transplanted themselves and their way of life to Chicago, where it took root on the shores of Lake Michigan.

Sponsored by the Jewish Agency for Palestine, *The Romance of A People* was the culminating event of Jewish Day at "A Century of Progress," the World's Fair held along Chicago's lakefront. The Fair was a colossal effort. In the planning for over five years, it took place during the Great Depression. Yet by its emphasis on American technology, science and industry, the Fair was designed to show the strides made by the United States, and particularly the progress made by the city of Chicago since its founding in 1833.

Why a Jewish Day and why sponsorship by the Jewish Agency for Palestine? The Fair Committee had designated over two dozen special days to spotlight the nationalities that made up the immigrant population of Chicago, and was building a Hall of Religion for displays by Chicago's religious groups. For some of Chicago's Jews, their nationality was Zionism and Palestine. The Jewish Agency was the body designated to represent Jewry in its dealings with the British Mandate authorities in Palestine. Meyer Weisgal, the organizer of the event, soon involved many of the Chicago area's Jewish institutions, particularly Jewish schools. 3,000 Jewish youths made up the chorus. The cast consisted of 3,500 singers, actors and dancers gathered from Jewish performing arts groups in Chicago, Milwaukee, Waukegan and Indiana Harbor.

Suddenly national Jewish organizations decided to participate in Jewish Day in Chicago. The Zionist Organization of America shifted its convention to the Palmer House in Chicago; the B'nai B'rith shifted its annual meeting to Chicago, and national youth groups, including Avukah, the Zionist youth organization, scheduled a rally for July 3 in Chicago.

In the days preceding Jewish Day, Jews flocked to Chicago. On Jewish Day itself, throngs of Jews came to the Fair. Hundreds of extra police had to be called to the fairgrounds to handle the crowds. By the afternoon, thousands of Jewish Chicagoans marched and danced in Soldier Field in



preparation for the evening's event. In addition to Chaim Weizmann, many other Jewish dignitaries came to Chicago, including Nathan Strauss, Jr., the famous philanthropist from New York.

*The Romance* began at 8:15 p.m. Under a banner front page headline, "125,000 Witness Jewish Spectacle," *Chicago Tribune* reporter James O'Donnell Bennett wrote: "One hundred and twenty-five thousand men, women and children of Chicagoland's Jewry unrolled on Soldier Field last night a gigantic scroll emblematic of the resounding Pentateuch and thereon they read the story, now tragic, now triumphant, of their race's march down forty centuries to the new Palestine of today." The giant Torah was placed on a huge four level stage located at the center of the arena, on which a chorus of thousands of singers and dancers stood massed. The stage itself was decorated with Stars of David and the blue and white flags of the new Jewish Palestine. A huge six-pointed star towered over the entire stage, so that it seemed that even the legions of Rome could not win in this place. 750 dancing girls strewed flowers around the Torah. The *Tribune* report continued: "The solemn, weighty voices of cantors intoned in Hebrew the opening lines of Genesis-And God said Let there be light-and there was light. Trumpets and multitudes of voices heralded the coming of the earth's first dawn."

The pageant lasted about 90 minutes. It was a tremendous success. The *Chicago Tribune* devoted fourteen columns to describe the event. *The Romance of a People* left fond memories for Chicagoans who were there as participants or as members of the audience. The Zionist conference at the Palmer House was debating the growing crisis of German Jewry, but at the pageant, Chicago Jews, despite the Great Depression, could still proclaim their pride and history, not yet seeing the looming tragedy for their people in Europe. It was to be the last pre-World War II public spectacle by Chicago Jewry. A few years later, such a celebration as occurred on July 3, 1933 would be unthinkable.





# New Orleans Jewish History

Within four decades after LaSalle planted the French Flag at the mouth of the Mississippi, Jews were in the French colony of Louisiana. The Code Noir (Black Code) enacted in 1724 was aimed at the regulation of slavery, but it's first article ordered the expulsion of all Jews from the colony. Article III prohibited the practice of any religion except Roman Catholicism. The Code was the law of the colony until it passed into the possession of the United States in 1803 but was not strictly enforced.

Among New Orleans earliest Jewish settlers were Jacob and Judah Touro, the latter of whom fought in defense of the city, under General Jackson, in 1815. His philanthropies extended all over the United States and gave rise to some of the most important institutions in New Orleans and elsewhere. Ezekiel Salomon, son of the American Revolution patriot Haym Salomon, was governor of the United States Bank in New Orleans from 1816 to 1821. In the early 19th century more Jews took up residence in the city. Two more Jews who later achieved high position settled in the city in 1828, Judah Benjamin, later U.S. secretary of state, and Henry M. Hyams, later lieutenant governor of Louisiana.

In the early days the Jewish communities could not afford to pay the rabbis or hazzans who had to support themselves through additional work. Legend has it that one Purim the megillah went unread because the hazzan, Dr. Roley Marks, who was also a captain of a fire engine was at a fire. The first Jewish institution seems to have been a burying-ground, which was located just beyond the suburb of Lafayette and in the parish of Jefferson. It was established by the society Shaaray Chased, from which sprang the first congregation. The first interment took place on June 28, 1828.

The Jewish population of New Orleans came from various regions—Germany, Holland, England, Jamaica—and was increased by migrations from Charleston, S. C., Cincinnati, Ohio, and Baltimore, Md. In all the wars, Jews volunteered their services and during the peace they contributed to the city's growth. By 1830 the community had attained a considerable degree of prosperity. The more important congregations of New Orleans in addition to the one referred to above, now bearing the name of Judah Touro are the Gates of Prayer (founded in 1849) and the Temple Sinai (founded in 1870). There are in addition four other congregations. The community has associations for the relief of Jewish widows and orphans (one founded in 1855), the Ladies' Hebrew



Benevolent Association (founded in 1847), the Touro Infirmary and Hebrew Benevolent Association (founded in 1854), and a considerable number of other social and benevolent associations and lodges.

It was after the Civil War, in 1868 that Levy's Bazaar opened its doors. Billed as the Great Southern Dollar Store, his advertisement, in the shape of a dollar bill, if it is to be believed, "offered two hundred and fifty thousand rare useful and valuable articles for sale at one dollar each." The note is classified as an advertisement note and those by Jewish merchants are in keen demand. In 1994 at the F.U.N. auction, one of these advertisement notes fetched \$660.00 after spirited bidding.



The Young Jewish Society was founded in 1880 and the YMHA, in 1891. In 1910, 18 separate Jewish welfare and charity organizations merged to form the Jewish Welfare Federation. New Orleans received little of the Eastern European Jewish immigration to America and consequently has a high percentage of third-and fourth-generation natives among its Jewish population, which has always been well integrated into the city's general life. Approximately half of the Jewish community belongs to the three Reform synagogues. A study in 1958 showed that 25% of New Orleans' Jews were engaged in professional occupations, 40% in managerial jobs, and 18% in clerical and sales work.



# Carl Lutz

## Second in the “Visas for Life” Series Commemorating Righteous Gentile Diplomats

Carl Lutz was the man who rescued more than 62,000 Jews in Budapest from deportation to Nazi death camps during world war II. He was the Swiss Consul in charge of foreign interests and visas at the Swiss Embassy in Budapest 1942-45. Between 1942 and 1945 he represented Switzerland, Britain the United States and twelve other countries that had severed relations with Hungary because of its alliance with Nazi Germany. Carl Lutz issued tens of thousands of protective letters (“Schutzbriefer”) to Hungarian Jews, which documents the Nazi officials reluctantly recognized.

He helped more than 10,000 Jewish children emigrate to the Land of Israel. Up to 30,000 Jews had been sheltered in “safe houses” and put under diplomatic protection by Lutz.

In the last months of World War II the Nazi regime tried to eliminate the whole Jewish community of German occupied Hungary. In tough negotiations with the Nazis and the Hungarian government, Lutz obtained permission to issue protective letters to 8000 Hungarian Jews for emigration to Palestine. Using a ruse and interpreting the 8000 not as persons, but as families, he and his staff issued tens of thousands of additional protective letters. He established 76 Swiss safe houses throughout Budapest and, with the help of his wife Gertrud, liberated Jews from deportation centers and death marches.

The issue of protective letters was subsequently adopted by representatives of other neutral governments in Budapest such as Raoul Wallenberg of Sweden, and others, which broadened the impact.

Nearly all of the Jews in the Jewish Ghetto of Budapest were saved. By the war’s end close to 124,000 Hungarian Jews survived. Nearly half of these owed their life to the courageous actions of Carl Lutz, whose name, until recently, has largely been forgotten, by the Jewish people and the world at large.

After the war, Carl Lutz was reprimanded by Switzerland for having overstepping his authority. In 1965, Carl Lutz was honored by Yad Vashem and the State of Israel as Righteous Among the Nations. In 1963 a street was named after him in Haifa, Israel, later by his home village Walzenhausen, Switzerland and by the Swiss government. Since 1991 a memorial at the entrance to the old Budapest ghetto remembers Carl Lutz’s work in Budapest. Carl Lutz died on 1975 at the age of 80.







## Israeli Mint Set Valuations

The following is a fixed price list on Israel mint sets offered by  
William M. Rosenblum Rare Coins

CAT#	IGCMC#	YEAR	DESCRIPTION	PRICE
MS-0a		1951	10 pc Bank Leumi "Muffin Tin" Set	\$150
MS-1	83016006	1962	16 pc Trade coin set in velvet holder	\$65
MS-2	83015157	1963	18 pc Trade set in velvet holder	\$50
MS-3	"	1964	18 pc Trade in plastic holder (nice)	\$45
			As above, but holder not as nice: torn and/or discolored	\$35
MS-4	83017002	1962	6 different Prutas, taped, repaired	\$20
			As above, but much nicer, plastic only slightly crinkled	\$40
MS-5	83018008	1962	6 different Prutas, Small. Choice	\$50
<i>Coins in sets MS-4 and MS-5 are circulated as issued</i>				
MS-6	83001001	1963	6 Piece White Set, plastic between card	
			Plastic a bit torn and discolored, set shows evidence of handling	\$75
MS-6			Another but nicer just slight evidence of handling	\$100
MS-6			A third set and as nice as we've seen in years. Choice	\$150
MS-6a	83001001	1963.	6 pc white card, Virtually as issued.	\$125
			As above, but evidence of some handling & dirty	\$50
MS-7	"	1963	6 pc blue & white card	\$15
			as above, but cellophane crinkled or torn	\$5
MS-7a	"	1963	as above, 1 Agora inverted, Nice	\$20
MS-7a	"		"As above but cellophane crinkled or torn	\$8
MS-8	83002007	1965	6 pc blue on white card, proof-like	\$2
MS-9	83003003	1966	6 pc "Tel-Aviv" orange on white card	\$2
MS-10	83004009	1967	6 pc "Jerusalem" green on white card	\$2
MS-11	83005005	1968	6 pc 20th anniversary, blue/white card	\$2
MS-12	83006001	1969	6 pc 21st anniv., brown/white card	\$2
MS-13	83007007	1970	6 pc 22nd anniv. blue-green	\$2
MS-13a	83008003	1970	6 pc red plastic wallet (no mint mark)	\$2
MS-14	83010000	1971	6 pc dark blue plastic wallet (w/o mm)	\$5
MS-14a	83009009	1971	6 pc dark pink plastic with mint mark	\$2
MS-15	83012002	1972	6 pc violet wallet (no mint mark)	\$5
MS-15a	83011817	1972	6 pc violet plastic with mint mark	\$2
MS-16	83013008	1973	6 pc blue plastic w/mint mark	\$2
MS-17	83014004	1974	6 pc brown plastic with mint mark	\$2
MS-18	83021001	1975	6 pc mahogany wood grained plastic	\$2
MS-19	83022007	1976	6 pc green plastic with mint mark	\$2
MS-20	83023003	1977	6 pc red wood grain plastic mint mark	\$2
MS-21	83024009	1978	6 pc brown plastic mint mark	\$2
MS-22	83026263	1979	7 pc unc. blue plastic wallet	\$2
MS-22a	83025005	1979	7 pc brown plastic with mint mark	\$4
MS-23	83027007	1980	7 pc blue plastic with mint mark	\$8
MS-23a	83028273	1980	7 pc blue, last of Lira first of Sheqel	\$8



MS-24	83029287	1981	5 pc blue piefort mint set	\$5
MS-24a	830303001	1981	7 Piece Unc set. with mintmark	\$10
MS-24a	As above, but the		scarcer type coins without mintmark	\$15
MS-25	83031315	1982	6 pc green piefort mint set	\$5
MS-25a	83032521	1982	7 Piece Green Unc set.	\$12
MS-26	83033333	1983	7 pc blue-violet piefort mint set	\$8
MS-26a	83035351	1983	5 pc plum plastic (no mint Mark)	\$5
MS-27	83038383	1984	7 pc plum piefort mint set	\$10
MS-27a	83040403	1984	9 pc orange-brown plastic	\$8
MS-28	83041417	1985	5 pc green-blue piefort mint set	\$12
MS-28a	83043435	1985	8 pc purple-plum plastic, no mint mark	\$10
MS-28b	83044449	1985	5 Piece Silver/Gray Plastic unc Set	\$17
MS-28c	83037379	1985	18 Piece Herzi 10 Sheqel coins	\$10
MS-28d	83042421	1985	5 Piece 50 Shekel Ben-Gurion coins	\$15
MS-29	83046467	1986	5 pc blue-gray piefort mint set	\$15
MS-29a	83047471	1986	13 pc silver-blue reg & Hanukka 5747	\$12
MS-29c	83045453	1986	10 Piece Jabotinsky Coin set	\$15
MS-30	83049499	1987	5 pc red piefort mint set	\$15
MS-30a	83050505	1987	10 pc brown regular & Hanukka	\$10
MS-30b	83052523	1987	5 Piece Hanukka Set, Brown	\$9
MS-31	83051519	1988	5 Piece Piefort Set Beige	\$20
MS-31a	83053537	1988	5 Piece Unc set, plus medal	\$12
MS-31b	83054541	1988	6 Piece Unc set with Maimonides	\$12
MS-31c	83055555	1988	6 Piece Hanukka set with medal	\$12
MS-32	83056569	1989	5 pc light blue piefort mint set	\$15
MS-32a	83057573	1989	10 pc regular & Hanukka	\$9
MS-32b	83058587	1989	5 pc red Bank of Israel Hanukka	---
MS-33	83059591	1990	6 Piece Piefort Mint Set	\$17
MS-33a	83060607	1990	6 Piece Unc Set, Green	\$12
MS-33b	83061611	1990	6 Piece Hanukka Set Pink	\$12
MS-34	83063639	1991	6 Piece Piefort Set, Aliya	\$20
MS-34a	83062625	1991	7 Piece Unc set with Levi Eshkol	\$15
MS-34b	83064643	1991	5 pc dk blue Hanukka 1991/5752	\$10
MS-35	83065657	1992	6 Piece Piefort set Spanish Expulsion	\$22
MS-35a	83066661	1992	5 Piece Unc Set Pink	\$15
MS-36	83069693	1993	6 Piece Piefort Set, Jerusalem	\$18
MS-36b	83070709	1993	6 Piece, Jewish Heroism Hanukka Unc	\$12
MS-36c	83068689	1993	7 Piece Jewish Leaders, Weizmann	\$15
MS-37	83072727	1994	7 Piece Environmental Piefort Set	\$18
MS-37a	83075759	1993/1994 7 Piece Unc Set, 3 1993's, 4 1994's		\$15
MS-37b	83074745	1994	6 Piece Hanukka Set	\$28
MS-38	83076763	1995	8 Piece Piefort Set, Medicine	\$40
MS-39	83078781	1996	8 Piece Piefort Set, Jerusalem	\$35
MS-39b	83080801	1996	7 Piece Hanukka Set, Russian Jews	\$35
MS-40	83081815	1997	7 Piece Piefort Set. Zionism	\$45
MS-41	83083833	1998	8 Piece Piefort Set. 50th Anniv.	\$45
MS-42	71158841	1999	8 Piece Piefort Set. High Tech	\$45



# Motifs in Motion in Coins (1)

By Shmuel Aviezer

In most cases the motifs adorning the coins are static: plant, building, animal, archeological find, religious relics and so forth. Sometimes, symbolic features are drawn in order to illustrate the topic to which the specific coin is designated. Yet, some commemorative coins issued by the Bank of Israel expose the motifs in a seemingly dramatic, dynamic motion.

Some examples:

1) The 11th Anniversary of Independence coin -1959: **"The Ingathering of the Exiles"**: The eleven young immigrant dancers circle around the rim in what looks like a stirring dance.

2) Hanukka Coin, **"Maccabean Hero"** -1961: The war elephant bearing a turret, with Greek soldiers equipped for battle, looks jittery and aching after having been heroically stabbed by Elazar Horam from underneath.

3) Independence Day coin -1971, **"Science-based Industries"**: A representation of a cog wheel rotating a molecule conveys the impression of being in motion.

4) Independence Day coin -1979: **"Mother of Children"**. A mother holds up her baby while her other child clings his hands around her waist.

5) Independence Day coin -1986, **"Arts in Israel"**. The symbols typifying arts (music, architecture, painting, sculpture, calligraphy) are embraced together, yet struggling to pull away from each other in order to render a more individual exposure of each art.

6) Sites in the Holyland -1989, **"Jaffa"**. A silhouette of Jaffa's port, as viewed from the sea, with the lighthouse beaming streaks of light upon the rushing waves of the sea.

7) Independence Day coin -1991, **"Immigration and Absorption"**. The plane is facing aloft while the eager immigrants file ahead toward their pre-destined future.

8) Holyland wildlife coin -1991, **"the Cedar and the Dove"**. With clefts of rocks in the background, the dove flutters its wings in a demonstrative, lively performance.

9) Biblical Art Coin -1994, **"Binding of Isaac"**. A very good reproduction of Rembrandt's famous painting projects its potent posture.

10) Holyland wildlife coin -1995, **"Fox and Vineyard"**. The fox is bracing itself to bounce on its victim.







# Archaeology in Jericho

by Jacqueline Schaalje

Jericho was for many centuries the second important city in Israel after Jerusalem. Because of its lush surroundings in the desert oasis, and its pleasant climate in the colder months when it rains and snows in the capital, many wealthier Jews built their winter residence in Jericho. It was said that here you could still hear the cry of the High Priest from the Temple in Jerusalem.

It is an understatement to say that Jericho has a legendary history. Besides the lowest city on earth being 258 metres below sea level, it is thought to be the oldest one. Remember the story about Jericho, as told in the Book of Joshua, that its walls crumbled down without a blow after the Israelites walked round it seven times and blew the shofar. This would have happened around 1200 BCE. Actually Jericho existed long before that.

The first settlement at Jericho was in prehistoric times at *tel es-Sultan*, now the town center. To enable settlement in this place, right in the Judean Desert, two things are necessary: water and good earth. The water requirement is satisfied by a perennial spring. The spring is called Elisha's spring following the story in II Kings 2:19-22, according to which the prophet made the water at Jericho healthy. An amount of 4500 litres bubbles up from under the ground each minute. A sophisticated system of canals and pipes supplied the whole oasis from antiquity until the present day.

The "*tel*" is a small hill that is the result of many habitation layers on top of each other. People apparently found it too much trouble to remove the older ruins, so they just built a new house on top of an old one. The old houses would become useless after a while due to the rain. Although rain is extremely scarce in Jericho, if it occurred, the mud-brick houses would collapse and turn into mud. Layers of mud can clearly be seen in the excavated areas of the *tel*. Also destruction occurred because of fires. These account for the black areas that are seen in the layers.

In the middle of the *tel* is an open area in which a huge round stone tower lies. Its age is estimated at thousands of years, belonging to the first settlement in Jericho. In the middle of the tower is a perfectly preserved stairway. The stones of this building are not made from mud, but from natural stones. It is this tower which gives Jericho its status as oldest city on earth, because nowhere else a tower or similar building has been found from such an old age.



The tower also points to the existence of some sort of communal system through which the construction would have been organized. Probably these same Stone Age settlers engineered the first form of irrigation. This means that they could actually have settled there and did not have to hunt for food anymore.

After the first settlers moved away - for unknown reasons, Jericho was inhabited by several peoples. Of the first group after the Stone Age, archaeologists found skulls that were restored with plaster. Also they made clay heads with shell eyes. These objects, which according to scientists point to ancestor worship, are in the Rockefeller Museum in Jerusalem.

From the last occupation until around 1000 years before Joshua, there are parts of a city wall and rampart on the southern side of the *tel*. At the beginning of the 20th Century, when this wall was first dug out, archaeologists wanted to believe that these were the walls that Joshua conquered. But it was later proved that they are 1000 years older. Now it is thought that there are no remains at the *tel* of Jericho from the time the Israelites arrived in the Promised Land.

Archaeological evidence does not help establish an exact date for the Israelite conquest of Jericho. The Bible contains many references to Jericho in the Israelite period (12th–6th centuries). The city was included in the territory of Benjamin (Josh. 18:21) and after Joshua's conquest of the city and his curse against anyone rebuilding it (Josh. 6:26), it apparently remained uninhabited as no remains from the 12th century were found. The Bible records the capture of "the city of palm-trees" by Eglon, king of Moab (Judg. 3:13). Evidence was found of a small settlement dating to the end of the period of the Judges and the beginning of the monarchy.

Nothing seems to have happened in Jericho for more than one millennium. Only in the 7th Century BCE occupation returned, but it did not last long. The Babylonian conquerors exiled all the inhabitants (586 BCE). Later the spot became a Persian administrative center. After that it was controlled by a Syrian general who built strongholds on the Mount of Temptation and on the entrance to the Wadi Kelt, of which there are some ruins. At a later period, the area of Jericho was given to Herod by the Roman Emperor Octavian as a reward for his assistance during the war. Before that the Judaeen king leased the oasis and its plantations from Queen Cleopatra of Egypt. Herod had a winter resort at the entrance to the wadi. Once he acquired the city, he built new aqueducts to irrigate the area and a new winter palace on the place of the old Hasmonean winter residence on the same location. After Herod's death - also in Jericho - the Roman army ravaged the town.



Habitation flowered again in Byzantine times. Jewish and Christian communities existed. Two very nice synagogues are in the area, both from the 6th Century. One is in Naaran (mentioned in Joshua 16:7), a bit north of the center of Jericho. Only the mosaic floor of the synagogues is left. The one in Naaran is heavily damaged. Decorations are of a wheel of astrological signs in the center. The entrance is sided by two deer. The left one looks much more primitive, maybe this is from a later restoration by a less skilful artist. In the farthest corners were lions, this can be deduced because there is a lion's tail.

The second synagogue is on the northeastern side of the city center. This synagogue is called "Peace upon Israel" because of the Hebrew inscription in the middle of the floor mosaics. This synagogue is much better preserved than the one in Naaran. In the middle of the floor are the double doors to the holy arch. They are surrounded by flowery motives.

Since the Byzantine era monks, or rather hermits, flocked the Holy Land. They did not always reside in monasteries, but inhabited the pervasive natural caves in the surrounding mountains of the Judean desert. These caves were also used by Jewish refugees or rebels from ancient times, for instance by Bar Kochba. The monastery in Jericho, a literal cliffhanger against the Mount of Temptation, is actually half built in such a cave. The cave-church is from medieval times. In the 19th Century, the Greek Orthodox bought the place and built the monastery.

After the Byzantines came the Arabs. A last addition to the seemingly endless treasures of Jericho is located in its vicinity: Nabi Musa, a little west on the main road leading back to Jerusalem. The building itself is from the Middle Ages. Among Muslims it is famous as a place of pilgrimage as it was originally built as a shrine from which one could see the grave of Moses on Mount Nebo (in Jordan). Moses, as everyone knows, did not enter the Promised Land, but died just before he and the twelve tribes were ready to enter it. At some point the story must have changed, and people came to believe that Nabi Musa was really the place of Moses' grave. In Ottoman times (19th Century) it got so far that the Turkish rulers actively promoted a yearly pilgrimage there for Moslem worshippers. The pilgrimage was organized on the Christian holiday of Easter (the Moslems do not have Easter nor Pesach holiday). The whole thing soon got political overtones and later the Jordanian government banned it.

In the last two centuries, Jericho's population figures greatly fluctuated. In 1840 the troops of the Egyptian Governor Ibrahim Pasha razed the town before leaving the country. Jericho was again destroyed in a conflagration (1871). In 1918 Allenby secured the eastern front of the allies by the capture of Jericho from the Turks. From the beginning of the 20th



century, the town expanded and in the 1940s had about 3,000 inhabitants. Included in Jordanian territory after the Israel War of Independence (1948) the town suddenly grew when camps of Arab refugees from Israel were set up there and in the vicinity. The occupation of Jericho and the nearby Jordan banks and bridges on June 7, 1967, by Israel troops practically concluded the Six-Day War fighting on the West Bank. Along with tropical, irrigated oasis-type farming with date palms and pomegranates prominent, to which bananas, citrus, fodder crops, and certain tropical species, were later added, winter tourism and recreation developed, particularly from the 1950s, as an additional source of income.

While shortly before the Six Day War the Jordanian authorities estimated the population of Jericho and its surroundings at a total of 80,000, the 1967 Israel census indicated 6,837 persons in the town proper, of whom over 90% were Muslims, and less than 10% (539) Christians; within the municipal confines, 1,619 lived in a refugee camp. The surrounding area contained 2,000 inhabitants. Most refugee camps were abandoned during the fighting of June 1967 and their inhabitants crossed the Jordan River. By the end of 1967, the number of inhabitants had further decreased.

The Israel Government Coins and Medals Corp. issued a series of coins Sites in the Holy Land. In 1987 the Jericho coin was issued. On the obverse: The seven-branched candelabrum, a lulav and ethrog with the words "Peace in Israel" in Hebrew, as appears on the mosaic floor of the ancient Synagogue in Jericho. A rosette and pillars from the palace of the Khalif Hisham(724- 743) and the pit, ruins of the round tower at Tel ai-Sultan, the sacred site of Jericho, dating from neolithic times. Palm trees allude to frequent biblical references to Jericho as "The City of Palm Trees". The word "Jericho" in Hebrew and English.





## Eleazer ben Samuel of Brody

Eleazer ben Samuel was born at Cracow about 1665. On the completion of his studies he became dayyan of Cracow. In 1708 he accepted the rabbinate at Rakow, Poland. From there he went to Brody, where he became rabbi in 1714. In 1735 he left Brody for Amsterdam in response to a call from the Ashkenazic congregation there. A medal was designed in his honor, one side of which exhibited his head in relief, surrounded by the words: "Eleazar ben Samuel, Rabbi of Brody," the other side containing chosen verses from the Psalms. A controversy ensued over this medal because of its depiction of a living person.



In 1740 Eleazar decided to go to Palestine. He took up his residence at Safed, where his life, however, was not of a peaceful character. It came to his knowledge that many of the most respected citizens of the place were reading the works of Nehemiah Dayyun and of other adherents of Shabbethai Zebi, the false Messiah. Eleazar vigorously endeavored to eradicate this tendency, but his efforts were in vain. His life thus became embittered, and he was seriously contemplating a return to Europe, when death intervened in 1742.





# CLUB BULLETIN

DONNA J. SIMS N.L.G.

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Volume XXIV No. 5 September-October 2003

**INS/ICC of LOS ANGELES** – The May meeting was very special to those in attendance at Factor's Deli. Each was treated to dinner, on the club. Both Ben and Claire Abelson, longtime members, were on hand to enjoy the festivities. In absence of the president, who was to bring the program, yours truly came up with the idea for all to participate in: "What was your personal, most memorable numismatic moment." This topic sure brought up some great memories to share, everything from some very serious events to some very funny happenings, and all relating to numismatics. In fact, it was so much fun we may do this again in the future maybe.

**INS of MICHIGAN** – At the May meeting, following serious discussion on whether to hold regular meetings or not, Arnold Shay presented a program on some of his latest acquisitions. As in many clubs, the decision on whether to hold monthly meetings or change to bi-monthly or quarterly meetings is a hard one to make. It was decided to hold a combined meeting in July with the Oak Park Stamp Club and decide then and there if the two clubs could be combined since many members belong to both. To help everyone get in the mood of coin, medals and stamps, an auction of various items was conducted by Kitty Charns.

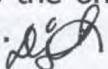


**INS of NEW YORK** – Dinner was held prior to the meeting at the Cinema Café, direct across the street from where meetings are held. Study topics for the June meeting were: the letter "G"; topic - flags and standards; and calendar items - Yom Yerushalayim, Shavuot, Flag Day, Father's Day, Independence Day. As usual, the challenge is to bring one numismatic item that has all three categories.

**Do You Remember:** When you would schedule upcoming conventions across the country and choose which ones to attend (now one rarely finds the time to attend the local club meeting) and when you never thought twice about attending convention seminars for most of the day, just to learn something new about your particular numismatic interest?

**BUY / SELL / TRADE:** (1) Want to buy or trade: Palestine and Israel banknotes and coins; and medals of Israel.

**Moments in Thought:** Did you know: that the greatest joy is giving; that the greatest loss is loss of self-respect; that the most satisfying work is helping others; that fear is the greatest problem to overcome, and that love is the most powerful force in life.

**COMMENTS from DJS:** Heard back from one of our Buy/Sell Trade participants that the result from his inquiry was great. That is what we like to hear. Also heard from Israel and the USA this quarter. Please attend your club meetings – this is the only way your club will be able to survive. Be well, be happy. .. 

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# “Jacob and Rachel” Commemorative Coin 2009/5769

Eighth in the “Biblical Art” Series  
Legal Tender issued by the Bank of Israel

The new coin in the “Biblical Art” Series features one of the greatest love stories of the Bible, the story of **Jacob and Rachel**. Jacob worked hard for seven years for his Uncle Laban and future father-in-law, in return for Rachel but after seven years, Laban deceived him and gave him Rachel's elder sister, Leah, as a wife. He had to work another seven years for his beloved Rachel. Jacob's perseverance and hard honest work together with Rachel's outstanding comportment are great features in this story.

Designer Asher Kalderon has produced a tender, lyrical Chagall-style rendering of Jacob and Rachel. Their images face one another as they appear to float over the hills and sheep, the sheep of Laban, which Jacob tended for so many years.



## Coin Specifications

					Maximum mintage
31553300	Gold/917 22k Proof	16.96g	30mm	NIS 10	700
21553380	Silver/925 Proof	28.8g	38.7mm	NIS 2	2000
21553300	Silver/925 Proof-like	14.4g	30mm	NIS 1	2000
71553331	Set of the 3 above coins				
71553222	Set of the 2 silver coins				

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